

of footnotes. This absence of footnotes is particularly annoying since so considerable a percentage of the book is devoted to apparently verbatim reports of conversations.

Ralph L. Lynn

The Eleventh Hour: Explosion of a Church. By Francois Houtart. New York: Sheed and Ward, 1968. 192 pp. \$4.50.

The author is a Belgian Roman Catholic priest and a trained sociologist whose professional interests center upon the Roman Catholic Church in Latin America. The lectures printed here were delivered at a Pastoral Institute for Priests in Missouri in 1966.

The book is a celebration of the recent Vatican Councils, a superficial analysis of the general changes resulting from them, and a call for the Church to institutionalize its prophetic dynamism.

His gentle and loving but persistent criticisms of traditional church activities will surprise and please some Protestant readers. Most fascinating to this reviewer is his obvious admiration of a Colombian priest, Father Camilo Torres, who, in despair over continuing Church cooperation with the oppressive social-political system of his country, joined a non-Communist guerilla group to fight for the social justice forever denied his parishoners.

One wonders if the explosion is as significant as Houtart hopes and if the hour is not later for all Christian groups than he thinks.

Ralph L. Lynn

From Conflict to Understanding: Relations Between Jews and Arabs in Israel since 1948. By Ernest Stock. New York: Institute of Human Relations Press, 1968. 104 pp. \$1.00.

While Ernest Stock depends heavily on official Israeli sources for his little documentary, the work is refreshingly objective. Perhaps because the author was able to augment his sources with firsthand observation, along with consultation with Arab leaders in Israel, the balanced picture emerges.

While no one would question Mr. Stock's basic commitment to the Israeli position, he is quick to criticize and disagree. His is one of the

first factual booklets to be published since the June 1967 war and furnishes valuable information on current relations between the Arabs and the Jews within Israel.

Before the war, Israel's population was about 2,500,000 with an Arab population of some 300,000. Under Israel's administration, as a result of the war there are today 1,000,000 Arabs of whom 325,000 are in the "Old Israel," 65,000 in East Jerusalem, 600,000 on the West Bank, 400,000 in the Gaza Strip and the Sinai Peninsula, and about 6,000 in the Golan Heights.

Mr. Stock affirms that the new situation has affected the essential nature of the confrontation: "While for 18 years the question of Israel's Arab population had barely touched the Jewish consciousness, political necessity has now shifted it to the foreground of public preoccupation. Every Israeli now realizes that whatever political solutions are sought . . . and found . . . must take into account not only territories but people."

The author looks with a trained eye on Israel as an ideal laboratory for the investigation of social problems as they relate to immigration, education, and cultural integration. In this setting he recognizes stimulating "challenges in intergroup relations as well, not only within the Jewish community but, even more deeply significant, between Arabs and Jews."

Dwight Baker

The Christian and Politics. By Daniel R. Grant. Nashville: Broadman Press, 1968. 127 pp. \$1.95 paper.

Dr. Grant, professor of political science at Vanderbilt University, wrote this little book with the encouragement and support of the Christian Life Commission of the Southern Baptist Convention, and in connection with a series of lectures given at two Baptist encampments in the summer, 1968.

The book is written at the Christian layman's level in a conscientious effort to define politics and political issues with a "come and let us reason together" appeal to Christian citizens to be intelligently practical in assuming responsibility in this essential field of human relationships.

The author insists that the Christian has a special stake in politics. The Christian professes the most complete concern for the whole man, and politics dominates the lives of men everywhere.

Christianity is not to be viewed or practiced as some idealism afloat on the surface of reality, but as a reasonably shared way of life in